312 The
562 jma'ths agree on the amount of the fines to be imposed for infractions
[623] of these rules, especially those having to do with the freedom of
[681] women, forbidding the men either to come near them or to remain in those paths which lead to their washing or bathing sites. Ordinarily, in this case, a turn is set up for a boy to act as guard, at a prudent distance from the site, if the latter by its topographical situation or by its distance from the village renders such a move necessary.

D) Irrigation in General:

312 The utilization of water in the Central Rif, particularly
615 among the Aith Waryaghar, is the object, in both general and particular cases, of agreements between the users; these agreements are made at the beginning of the summer for those water points which have a small or intermittent flow and which are of short duration. These agree-
[212] ments are also usually unwritten, and they deal with the following points: 1) dams, 2) network of irrigation ditches, 3) repairs to ditches, 4) turns (nubth, pl. nubath) of those who irrigate, and 5) infractions and sanctions.

[466] The labor as well as the necessary repairs are done by compulsory personal service (twiza)[119] and proportional contributions on the part of the irrigators. Any ditches which need special work
[333] done on them, such as bridges or retaining dams, are previously agreed upon to be done by contract with master-masons, with the cost of the materials included.

312 Infractions are usually reduced to: 1) appropriation by anyone
689 of a turn or turns of water outside or exceeding his own, and 2)
241 differences and disputes which during the "Republik" were settled
242
627

7: Mikesell K-4,5 (1955-1957) 1961 MX3 Rif MX3
Senhaja MX4

S 342 a meter or so longer than the width of the space between the opposing walls. The projecting rafters are covered with planks, and other poles connect them S [417] with the overhanging roof. The result is a durable platform at the level of the [513] second floor, which is used for drying hay and hemp, and for sleeping in summer [352] (pl. 3, *b*). A gentleman of leisure likes to have two platforms, one for the southern exposure and another for the setting sun.

The harsh winters in the Sanhajan highlands necessitate elaborate provisions S [353] for the storage of hay, fuel, and food. Each house has at least one loft, formed of poles set in the opposite walls and covered with planks (fig. 18, *a* and *b*). A separate hut may be built for sheep and goats, but the family cow is often kept S [574] in a sunken area at one end of the house (fig. 18, *a*). In the larger hamlets, separate structures or rooms are built for sleeping and entertaining guests. Guest rooms are usually on the second floor, and are always more elaborate than the rest of the house. In Abd al-Ghaya and Taghzut, where carpenters are highly S [335] skilled, such rooms have the Moorish arch at the doorway and are roofed with [341] carefully fitted planks (fig. 18, *c*). Since cooking is usually done on a charcoal [252] brazier, no special provision is needed for a hearth, a chimney, or smoke holes. [354] Except for the door, which is rarely closed, light enters only from one or two [352] small windows. Mats, blankets, and an occasional table are the only furnishings. Moroccans are not averse to sitting or sleeping on hard floors.

R 342 Rifian houses, whether of adobe or masonry, have flat roofs (pl. 2, *b*), B and the [351] walls and rooms are constructed about an open courtyard. Rooms may occupy one or all sides of the enclosure, and two or more squares may be joined (fig. 19). Rafters are cut longer than the width of the room so that the overhang can be used as a porch or drying platform. Since the winters are mild in the Rif, the R [351] open courtyards serve as enclosures for domestic animals. Rifian houses are some- [ ] what longer and narrower than those in Ghmara and Sanhaja as-Srair, a reflec- [171] tion of the shortage of timber. In the highlands, stone is used for walls, whereas [333] sun-dried bricks are used in the alluvial plains. In Aith Wariyaghar most houses are whitewashed.

R Aside from the flat roofs and narrow rooms, Rifian houses do not differ from [171] those in Ghmara and Sanhaja as-Srair. Floors again consist of bare earth or a [352] thin layer of clay. A raised platform, covered with a mat of alfa or palmetto fiber, serves as a place of repose. The three houses shown in figure 20 show the usual R progression from a modest to a higher standard of living. The man of means has 342 a whitewashed room, a substantial door, and perhaps a strip of wallpaper. The 556 best houses have padded benches rather than simple platforms. Add a table for tea service, a radio, and glass windows, and you have an ideal model of the home of a shaikh or qadi. Remove these items, and you have an average Rifian home. In most of Morocco, wealth is reckoned in land, not in material embellishments.

R An interesting aspect of rural architecture in northern Morocco is the lack of dis- 341 tinction between humble dwellings and official or ceremonial structures. Mosques 346 in most of the northern zone are merely larger versions of the prevalent types 171 of houses. The same comment can be made about the shrines of saints, except that the structure is usually smaller than the average house. Minarets are a recent innovation, and many of them were built by Spanish *renegados*. The only minaret

A, [See p. 127--Analyst] B, [See p. 126--Analyst]